To the Editor of The N. Y. Tribune : In speaking of Dr. Richmond's theory of the so-called Spiritual Manifestations, while awarding it a high rank, you still seem disposed with others to think that it fails to cover the entire ground. Great intelligence is sometimes manifested through the rappings, connected and logical reasoning, and sometimes a knowledge of what is transpiring at a distance; which cannot with any degree of plansibility be referred to mere electricity: while the movements of physical objects, often witnessed, would seem to set at defiance even the Doctor's extraordinary notions of the powers of a vacuum. As a specimen of the communications often received in this meridian, I submit the following paragraphs. They purported to come from the spirit of the late Rev. Dr. Channing, and were rapped out with forcible blows made by raising and depressing one side of a mahogany

"No two minds are organized alike. That could not

"No two minds are organized alike. That could not be; for no two bodies, consisting of the same elements, can come in contact, unless in a very gross state, short of each losing itself in the other; and there are no bounds to limit the mind. Therefore there could be no two minds alike, without coming into contact—the law of affinity would compel an union.

"Every one should consider himself, and each of his fellow beings, as an important wheel, lever, spring, or some indispensable part of the great machinery of the universe; and that the smallest hair-spring or pivot is as essential to the safety and weifare of the immense fabric as the most lofty and massive beam, or the brightest polished piston. None should complain that the pivot does not perform the function of a crank, or the beam that of a wheel; nor say, why not have the machinery all wheels? what good do those stat many pivots, steampipes, boilers, safety-valves, &c.? The whoels are what move us—away with the other trash.

"You should learn to exchange sentiments freely, without feeling irritated that you all do not see alike. Therein lies the main spring of all happiness. Each one has a right to an unmolested opinion. If any one solicits advice, give it in a mild and gratle manner. No one should charge, or himself condemn, another, with but negative proof: and ever should there be positive proof the should not be treated as a beat, but as a human being; who, under adverse circumstances, which none save he and his God can appreciate, has done according to the best of his ability; and consider that it is quite probable that none of us, under similar circumstances, would have done better."

These paragraphs. I think it will be admitted, would have done better.

These paragraphs, I think it will be admitted, contain elevated and valuable sentiments, pointedly and eloquently expressed. There is a continuity of thought and design pervading the whole. It is hardly probable that any one present at the sitting could have dictated them, by the slow process employed, without a blunder, even though he had succeeded in subjugating electricity to his will, so as to compel the table toobey his mandate without touching it; and it is quite inconceivable that any one should have dictated them, without knowing it himself.

I shall not soon forget an evening spent at the house of a well known gentleman, in East Broadway; when, as it purported, the spirit of the same divine, in behalf of himself and others, said some

to inform and improve the condition of the human family: and closed with these emphatic words: "Work! all of you work! Work is Godlike, eternal!

But six persons were present on this occasion, two of whom were physicians, and one a lawyer, and all individuals of character and intelligence. The sitting closed with an exhibition of physical manifestations. The table around which we were sitting commenced to move. One side would rise and then the other. It would move back and and then the other. It would move back and forth in various directions, hitting as so smartly about the legs as forcibly to suggest thoughts of danger. It then turned on its side, and beyond, so that the top was inclined toward the floor: when I perceived that paper and pencil still maintained their position on its surface. On taking hold of the pencil it clung moderately to the table, with a force like that exhibited by a magnet. Subsequently the table turned itself on my knees, with its legs over my head, and passing in like manner to others, resumed its place accurately in the center, but top down with its feet in the air. Finally it arose again, passed over our heads into quite another part of the room, when, having remsined stationary for a short period, in returned by the same channel, and assumed its correct position in our midst. While these feats were performed by the table, the cloth which had covered it was also passing about the room without visible hands, and

position in our midst. While these leafs were performed by the table, the cloth which had cuvered it was also passing about the room without visible hands, and Miss — 's hair was gendly taken down and unbratied. These manifestations were commenced with a moderate light in the room, which, at the dosire of our unseen visitants, was gradually diminished. Having requested them to furnish us with an exhibition of spiritual light, to which they replied that they would try, the room was reduced to total darkness. For the next hour or more, various lights, from a glow which could barely enable us to-distinguish one another, to flashes resembling pide northern lights, and, in one instance at least, a bright bail, apparently some three or four inches in diameter, were from time to time visible, while very soft hands of different sizes, were placed on our own, and frequent blows were given, with a smart tingle and report.

It was on this evening that a night key, which had been lost, was mysteriously returned to my pocket. The eminent Dr. G., who was of the party, had mentioned to me a somewhat similar circumstance that had occurred to himself, which induced me to prefer a request

for the restoration of my key.

At Austinburgh, Ohio, one of the localities mentioned by Dr. Richmond, a lady was notified by the raps, that a person at a distance was then engaged writing her a letter; and the purport of the letter was given. Two or three days after, the missive itself arrived, with corresponding contents. A similar circamstance has occurred in this vicinity. this vicinity. In New-York and Brooklyn, these disputed agen

In New York and Brooklyn, these disputed agencies have caused themselves to be visible in the forms of men; have made their voices audible in conversation; have performed writing without the intervention of a human medium; and have left behind them as a witness of their presence, sentences correctly written on paper and parchment, in various languages, ancient and modern, Hebrew, Greek, Arabie, Sanserit, Spanish, French and English.

The whole range of these phenomena, so far as he hos become acquainted with them, or supposes them to exist, Dr. Riehmond refers to the agency of electricity, set in motion by the voluntary or involuntary action of the mind; and Prof. Williams, I understand, prenounces them mere imaginations.

mind; and Prof. Williams, I understand, pronounces
them mere imaginations.

We will now look at some of the acknowledged properties and powers of the human mind; and I think I
I shall be able to demonstrate pretty clearly, that both
these gentlemen have admitted, substantially, the ground
and conclusions which they contest.

We all believe that thought and sensation are wholly
of the inner man, of the spirit; that the physical body is
only the house we live in, a mere wrapper of insensible
earth.

earth,

Dr. Richmond admits, and the experiments in animal

parts of the world, for more than a Dr. Richmond admits, and the experiments in animal magnetism, in all parts of the world, for more than a quarter of a century, have clearly proved, that the inner man or mind can not beyond the sphere of the body. The magnetizer often puts his subject asleep with a partition well between them; sometimes when houses and streets, and sometimes when miles of distance intervene; and the subject becomes obedient to his will. It must be borne in mind that the magnetizer, in these experiments, is not himself under the influence of magnetism, but in his natural state; that while in his natural state he sends off his mind, or some force from his mind. ism, but in his natural state; that while in his natural state he sends off his mind, or some force from his mind, on electrical currents, so called, and forms a connection or respect with some other mind at a distance. Many individuals are able to affect each other, to a cortain extent, without any visible influence of magnetism on either side. Thus a lady in New-York calls her child home from a neighbor's with merely a mensal call; and have known a person who was never magnetized in his life, sent through several streets, and around corners, until he had doubled on his own track, under the operation of another's will.

until he had doubled on his own track, under the operation of another's will.

Dr. Harrington, of Brooklyn, has carried this faculty
of the mind still farther. He not only sends out the
measurement outcome a case of disease, hundreds of
miles away, and give a correct diagnosis of it; or he
will give a minute mental description of an individual
he never saw, with an accuracy equal to that of the
most skillful phrenologist. Dr. H. claims that this power of the mind is a natural one, common, in a greater or
less degree, to all; and that, in conjunction with the
faculty of intuition, it is applicable to the examination
and cure of disease, and to an investigation of the properties of substances and things.

and cure of disease, and to an investigation of the properties of substances and things.

Professor Williams has demonstrated, before thousands of chizens and strengers, during the past winter, at Metropolitan Hall and in Brooklyn, this power of the human mind to act on other minds; experiments without number in the field of Mesmerism, and out, provet; Dr. Richmond freely admits it; and few who have given themselves reasonable opportunities for information, doubt it; and this fact being established, that two minds at a distance can come in connection or rapport, and where is the barrier which shall prevent one mind in the body and another out of the body coming in like conjunction! Indeed, there would seem to be nothing in reason or philosophy to forbid, inasmuch as mind alone is engaged in the operation: on the contrary, the marvel would be far greater, the way being thus open, should such a thing never occur.

The powers of the human mind being thus competent to an intercourse with spirits, we can discover no obstacle to prevent, in the natural laws which govern us, and unless the Divine will has interposed, there can obviously be none.

On uppealing to the Scriptures. (and I call on those

and unless the Divine will has interpolated by none.
On appealing to the Scriptures, (and I call on those who, with myself, believe in the validity of the Sacred Writibea, not to shrink from their testimony.) we are surprised to find that the qualities and actions of spirits, then, were very much the same as those exhibited in our modern manifestations. We are told that certain angels, mentioned in Scripture, are disembodied spirits;

and nowhere are we informed that any of them have a different origin. And these angels made themselves visible, conversed face to face with men, became sensible to the touch, moved heavy physical objects; and some of them were good spirita and some evil, some brought true messages and some false. Our common progenitor, Adam Messe and the Patriarchs, the Prophets and Apostles, talked with God and with angels. Torce angels visited Abraham and supped with him. Two angels visited Lot and ate with him, and led him and his family by the hand out of Sodom. An angel comforted Hagar and her child. An angel wrestled with Jacob and lamed his thigh. The Witch of Endor manifestly came in rapport with the spirit of Samuel. An angel rolled away the stone from the sepulcher, and talked with the two Marys, and evil spirits spoke through the mouths of those over whom they had obtained control, and convulsed and tortured them. Holy men in particular enjoyed this communication with the spirit world, and the had resorted to it, but, as would seem, at their peril.

Without doubt the intellect of the race has achieved a considerable expansion since the period of its origin; but it is equally clear that in the process, the more spiritual part of the mind has become obscured. Recent developments indicate that the human family are about to recover a lost and very important faculty; and if it prove true, we are at no loss to discover a part of the benefi-

velopments indicate that the human family are about to recover a lost and very important family; and if it prove true, we are at no loss to discover a part of the beneficial results which must follow.

A clear demonstration, to the universal mind, of the reality, and the substantial and satisfying nature of the future existence, will disrobe the change we call Death of its terrors; will expand the aims and anticipations, now virtually, with the mass of mankind, centered on the little spen of life here, over millions of ages; will give us juster and nobler conceptions of ourselves and our destiny, and show us the fittleness of spending our elementary existence in the body in worrying and of our destiny, and show us the littleness of spending our elementary existence in the body in worrying and thwarting one another; will said to elevate maskind into a common band of brotherhood, to bring us closer to the Deity, and convince us that the Great God of the Universe is the common, kind and benevolent Father of us all. Very truly, &c. J. R. Orron.

No. 378 Pacific st., Brooklyn, April 16, 1832.
P. S.—My friends, the Editors of The New York Evangelist, The Independent, The New York Recorder, and The Christian Advocate and Journal, will greatly oblige me by copying this peper; of course, with any comments they may be disposed to make.

Dr. Richmond on Spirit Manifestations'-Drenms and Magnetism, but no Ghosts. sependence of The N. Y. Tribune.

JEFFERSON, Ohio, Wednesday, May 12, 1852.

Mr. GREELEY: A few words in rejoinder to Mr. E. W. Capron's "brief reply" to my letter on the "Manifestations," is due to truth and my-

He complains that he gets "no new light or suggestion" from my article-that it is not as good s, and no more plausible than other theories-that he first published the suggestion that Electricity was the agent used in these manifestation that my article is like the play of Hamlet, with Hamlet left out-that I don't "allude to or attempt to explain one class of facts which entirely overthrows my theory "-and charges that, for the success of my article, it was essential they should

I wrote for the common people, and not for minds whose expansiveness covers so much ground as Mr. C.'s. I don't hold myself responsible for not

giving him an idea—he needs none.

As it annoys him, future "off-hand" opinions can he omitted; and us to my omitting "one class of facts," it is a great error of Mr. C.'s. I gave the strongest fact I had on that point, the one alluded to by Mr. Tiffany, where the boy told that his father who was dead told him that he owed Meek a dollar; the family and boy were said to be ignorant of the fact—no living being but Meek knowing it. This, with the story of Mr. Jarvis, was all I then had of that class of so called facts. We are sorry that no one is honest in this matter who opposes the Spirit theory; but such appears to be the fact in Mr. C.'s opinion.

His three crack facts on which he rests his be-

lief in the intelligence are that Willits was told by the raps some days ahead that he should have a place on the cars as baggage-master, and the spirits told the number of shells he had in his hands, when he himself did not know, and the case of Rev. A. H. Jarvis. The fact that these mediums are magnetic persons is undisputed; that they are clairvoyant and magnetic dreamers is proven by the entire mental phenomena attending This admitted, the above "test facts" van thin air. Prof. Brittan's theory of the will-power producing dreams and mental pictures covers the last case. When the child died, every mind was concentrated on the absent father. This produced in his mind an impression of the facts, and the medium, by a psychometric power, took the fact from his mind and put it into writing, A U. S. Senator of my acquaintance received a letter from an unrecognized hand, and asked the spirit, through a medium, if it would give the contents. The medium wrote, "Bind the letter on my forchead. He did so—and the contents were not verbatin, but in substance given correctly, before the letter had been opened. This might convert a Senator, but it would convert no one who understood Dr. Buchanan's discoveries in psychometric experiments on impressible subjects.

A friend of mine was sleeping one evening in his, chair, being weary. His wife asked a person present if he would sing a certain song. He did so, the husband remaining sound askep. On retiring d he repeated some lines of the sons, and the wife, "I have not thought of those lines s wife, "I have not them." She t to his wife, "I have not thought of those lines for years. I thought I had forgot them." She told him they were sing while he was asleep, and the vibration of the sound on his brain through the car when asleep brought the words to memory when he awoke. Those shells made an impression on the nerves of the hand, and carried each and every impression to Mr. C.'s brain, the seat of all l

sensations, and the medium gathered the number from the impression on his brain.

Does the simple announcement of a fact before its occurrence prove the agency of spirits? I appeal to facts. Prevision has been an observed fact in all ages of the world. Old ladies in their tea-cups often announce facts that are to occur. A year since a girl, not inspired either, told a friend, by since a girl, not inspired either, told a friend, by
the leaves in a tea-cup, that she was to be married
so and so, and it all came out to a dot. A boy of
mine, when two years old, was playing in the room
with his mother; he suddenly came to her and
said, "Mn, the school mistress will come to-night,
and Pa will come too." She asked him how he
knew. He says, "I see 'em." I was on a journey of 200 miles, and my return was uncertain. I
was, at the time of the prediction of the child, 50
miles off. I returned as he said, and also the
teacher.

During the past winter I have willed a friend in in Newtown to write me letters on a certain day. In the first experiment I wrote him on the same day to deepen the impression. His letter came, dated the 20th of February, the day mine was written, and another April 25th, the precise day I

had a second time willed him.

I have twice stated to friends that I should get a letter in a few days from this friend; the first or second mail always brings one. I always know when he is writing to me. These are simple specimens of mental impressions at a distance. A friend states that a companion had been absent for friend states that a companion had been absent for some months at a great distance, and on the day of her return his mind was filled with her image, and facts and hopes all came back with great vividness. The Senator of whom I speak, once announced to his friends that his mother was dead—a day afterwards he was notified of the fact. A friend this winter, while her two children were very sick, received a letter from her sister, two hundred miles off. She writes in her letter, "I am impressed that you are very sick,"—it was the time of the greatest sickness. The lady of Rev. Mr. M., when a child ten years old, told her friends that a neighbor was dead; they noted the hour by the clock; he died at the hour she spoke of it. She also told of the death of a distant annt, whose death, one week after, was received by letter and death, one week after, was received by letter and confirmed her as a prophet. This lady, when a child, was feeble and sickly; on retiring to bed, she was frequently visited by specters. A light would appear at the foot of the bed, and in it would soon appear the visage of an old man with long hair and wrinkled brow. These illusions and her prevision left her at approaching womanhood. A child six years old predicted her own death to the very hour. I have often heard its mother (Mrs. Fox, of Munson, Ohio,) relate the fact. Like cases are almost innumerable among the young and o d. Approaching dissolution often unfolds our interior sight. Swedenborg and the Scherin of Prevorst sight. Swedenborg and the Scherm of Prevorst are familiar examples. An old negress predicted the Queenship of Josephine, and she in return predicted the downfall of Napoleon. Grief develops the psychological powers. The boy at the siege of Jerusalem cried "Wo, wo to Jerusalem!" for three days, and finally cried "Wo to myself!" A missile struck him, and he perished. Just before the outbreak of the "Reign of Terminal Country of the Country of the Schenburgh at a serial party. Just before the outbreak of the "Reign of Ter-ror," M. Cazotte, a Frenchman, at a social party, predicted the manner of death of nearly a dozen present, and his own death also. When the unseen herrors of that period burst forth, the entire pre-diction was fulfilled. The Emperor Julian was warned in a vision of his own death. The Mormon Prophet, three years previous to his death, pointed out a cave where his body would be laid when

dead. The secret of his strange career will be found in his psychological temperament.

Enough facts are already recorded to blast the pretensions to spirit influence in prevision, unless it can be shown that clairvoyance and provision dreamings and somambulism, depends on departed spirits: for it is a fact that in all these c additions the mind elaborates intelligence in a singular way

and of a strange character.

All the facts of the character of those alluded to by Mr. C., that I can gather up, are the following: A medium wrote out, "Jerome McMihan."
The spirit said "he I ved in Mercer, Pa.—ded two years since—left a wife and two children." This turned out to be correct; but, unfortunately, Thomas McMahan, his brother, had been doing business about the gentleman's storehouse during the summer, and the medium was frequently in charge of the storehouse. The mind in the dream state put together the facts and they happened to be correct, as other guessing sometimes is. The intimate friends of this medium generally failed to tell their age or death. A lady wrote for a patient, "Put a poultice on your swelled knee—it will re-lieve the synorial pain." This term was a poser; lieve the synorial pain." This term was a poser; a proof spirits; the lady never heard of the word; but she had been for some months studying anatomy, and must have seen the word repeatedly. A spirit gave a communication on the immortality of the soul. Three months after a book was found in his library from which the sentiments were taken—a Treatise on the Soul—and no one but the dead person had ever read the book. Here is pyschometry; the medium drew the words from the book, just as they do from letters. I affirm that these impressible persons may gather ideas from their own, their friends' minds or from books in the room, but the above may turn out differy. The book may have been read by some one forgotten, like the above incident of "synovial," a term used in anatomy.

The facts of Mr. C. are all matched by previ-

ous facts of a like character, covering as much ground, and known to be connected with what all recognize as the scope of the mind in a peculiar

magnetic state.

A word on physical facts, sounds, &c. Mr. C. nssures us that 'musical sounds without instru-ments' were heard in presence of a medium—he paralyzed her so that she should not be the agent of the sounds—only deepened her magnetic state, and the sounds could as easily flow through her then as before. Abercrombic speaks of a girl who was attacked with peculiar fits, in which state she played perfectly what before she could not execute on any instrument, and on coming out of this state she was unable to recollect the notes.— These "musical sounds" are of a piece with the raps—no more mysterious—and as sound is air or ether pst in motion, the mind in this magnetic state might produce musical tones as well as raps.

A boy in our vicinity was taken by a fit of music, played, report said, on a melodeon most charming iy. On being visited to hear the spirits play, he and an old accordeon from which he tortured applierish of sounds that would do no credit to Hottentot; but the music was scraphic in the ears of astonished parents. Sound is a deceptive thing and is not so wonderful when understood.—
It is credibly reported that in an adjoining town voices are heard from these "spirits." That these persons may, by directing attention to the first produce voice sounds, as well as raps or notes, is my mind clear. The "music on the guitar the work of the mind of the medium: the agent, through which mediums operate in these phenom-ena, is directed upon the instrument, and the ena, is directed upon the instrument, and the sounds produced by embedied mind moving the ether around us. The Alohan Harp plays, too, with unseen hands, by the slightest breath of air vibrating on its strangs. Euler gives a case in his letters on philosophy, of a man who used sound as a force agent—the musician would take a glass tumbler and get its key note by striking it, and would then agent that the striking it, and would then screen that note violently into the tumbler, and by increasing the vibrations upon the tumbler would break it, by sound alone. Plainly then, may the mind use this magnetic ether as a

tion and vacuum on each other; the heavier gus-like air, or oxygen, pressing articles into places like air, or oxygen, pressing articles into places filled with gases like nitregen.

Many mesmeric subjects, when touched by a third person on the head, feel a shock—the magnetic media in his body passing pre-bably to the one who touches him. The same would occur, in fact, in lifting a floating medium; he would be heavy by the fluid around him, seeking an equilibrium with those who lifted him. The discoveries of Reichen-bach proves this "od force," or "aura force," to ex-ist in and around all substances, and the persons of sensitive make, or impressible persons, are known to be surrounded and penetrated by a similar odor or atmosphere, or aura. A hady in Illinois has proved by experiment that by this aura force the will may move matter—hundreds have repeated the experiment. Newton believed it to be the cause of gravitation, and an aura-fluid or ether in the

dar motion and all the phenomena of life.

force egent, and, by throwing the currents around

the gustar, move it about the room, or move its strings with music. This class of facts are not gravitation or vacuum, but of mind moving a subtle fluid. The case of Messrs, Partridge and Gordon, where the sofa ralled towards them in the room; the falling of the chairs and table towards

central line; the case of the pump; the floating of

the mediums into the air, are the work of gravita-

When "dreaming" is understood and practiced by Mr. C., his prophetic cases will cease to be mysby Mr. C., his prophetic cases will cease to be mystery. When mind and force are understood, these physical movements will become plast facts. Mr. C. has observed some phenomena that I have not, but they are variations of the same thing. I give a few new facts. A lady of my acquaintance, studying medicine, was dissecting a female body. The raps said it must be buried. At might, the body entered the room and stood by their bedside, with one aim on its breast as the Dr. left it. The two ladies fled from the room, and both told the same story. When they returned, the furniture was piled in the middle of the floor. It came in a second in the middle of the floor. It came in a second time, with one arm removed—the lady struck her with a club which she had taken with her; the mewith a club which she had taken with her; the medium was thrown half way across the room—the bed moved along some six feet on the floor—her little boy exclaimed, "I ride neat." A third time parts of the body were put over their heads on the head-board. A skull was found moving over the bed in the night. A brother of one hady caught it and carried it back to the dissecting-room. The situation of the rooms, whether locked or unlocked, I have not learned; but intend to examine the facts more closely soon. These state-

amine the facts more closely soon. These state-ments come from sources that are credible, and, so far as I know, cannot be gainsaid. I have more facts by and by that will convince Br. Capron that his Eastern spirits are small fix compared to Buckeye ghoats. I shall probably be blamed for publishing these statements; but they are used to make converts, and I am bound to keep no secrets, but open this matter as far as I can. When I have more closely scanned them, I will say more at heave allowed facts. on these alleged facts.

The law of dreaming is, that the dreamer exer-The law of dreaming is, that the dreamer exercises no control over the succession of thought. Do mediums exercise such control? or are their thoughts and acts involuntary? If I give twenty men em. tertar, and one fails to vomit, it proves, does it, that it was not em. tertar, but epsom salts? Mr. C.'s head may be very "cool," but I know that the heads of most mediums are pretty hot and frequently painful. Most of our mediums are writers: and the spirits all agree, in this region, that rapping is used only by low and valgar spirits. A mass of trickery is mixed with rappings and movings and writings, and facts in all departments will be scarce when we come to know them ments will be scarce when we come to know them to be facts. Many of our mediums write like lightning, and yet in a way to be read. For three years the public mind has been with every story that favored the spirits, while the failures have been systematically concealed—the whole case set off with the assumption of "spirits," and my "pronunciamento" must be repeated: "It is all the work of spirits—in the body." It is now admitted here by its firmest supporters, that ninetenths is trickery and magnetic phenomena com-bined—one-tenth being spirits. B. W. RICHMOND.

Spirit Manifestations'-Electrical Theory-

Dr. Richmond Considered.
To the Editors of The N. Y. Tribune: I have been much interested by the perusal of a letter written by Dr. Ri hmond, giving his theory of the so-called 'Spiritual Manifestations.' He accounts for the physical phenomena observed by a vacuum produced by the emanation of the electro magnetic current caused by a diseased state of the mind, said by him to be epidemic and endemic. Anxious to investigate the Rappings,' I went to Cincinnati to observe the Misses Fox, celebrated as 'Mediums.' After a close investigation of the subject, I came not to the same conclusion as Dr. Richmond, but nearly so; namely, that it was the Electro-Magnetic fluid escaping from the body in equalization of mind, and thus forming new mind. The vacuum

created by the escape of the electro-magnetic fluid from the body caused the 'Raps,' or small thunder, which, being the action of mind, was therefore the voice of the new mind. I sketched this theory, and it was published in The Nonparcil of Cincinnati. I came to this conclusion, for I was satisfied that the 'Mediums' had sion, for I was satisfied that the 'Medium's had nothing to do with the phenomena. While I was asking mental questions, they were laughing and talking with others in the room, and paid no sort of attention to what I was doing. At the same time, I had mental questions answered that the Mediums' could not know I had asked, and I myself did not know how they should be answered until after inquiries, when I found they were an-swered correctly. I was satisfied by this that nothing but another mind, either of superior power or having the power of consulting those that did know, and in this way answering correct-ly could have dictated those answers.

I found that I was not the only one answered in this way. A gentleman who had been successful in getting correct replies came into the office where I was sitting, and told me the Spirits had where I was sitting, and told me the Spirits had answered him incorrectly for once: he had asked where his wife was, supposing her to be in New-York; the reply was, 'At —, on Long Island.' This, he said, could not be so, for he knew of no such place as they indicated. A few days after, I was with him at the Post-Office, when he received a letter from his wife, and the first line ran: "I have just returned from Long Island." We compared dates, and found the reply by raps to have been correct. Since then I have had a Medium under my own control, and given the subject as under my own control, and given the subject a close an investigation as possible, and have had many things told that no one in the room could possibly know, not knowing myself until after sub-sequent inquiry. Dr. Richmond appears not to have met with anything of the kind.

That our minds have powers that act without

That our minds have powers that act without our cognizence through our senses is as impossible to believe as to believe that these phenomena are caused by the spirits of the departed. Again: call it Electricity, Magnetism, what is gained? The spirit exercises powers equal to mine, if not superior. I have heard, with many others, the most perfect notes and the most exquisite music on the guitar, thus produced. One time, the company were seated around a large time, the company were seated around a large dining-table, the 'Medium' sitting some six feet or more from me, and the guitar lying under the ta-ble, between my feet, and I bending over so as to satisfy myself that no one could touch it, and there was a very beau iful and perfect accompanyment played to the singing of a lady present. A number of persons, with myself, have heard the guitar struck and notes sounded in the light, when all present could see. The bell has been violently rung in the light, whenever called for. It was not the swing of the bell, but the clapper alone was moved; and this has been done when the ball been held between the thumb and fore-finger.

The hissing or whistling noise spoken of by Dr. Richmond I have heard in four different parts of the room at once. It was more like the chirping of a young bird than any thing else.

One evening, when all were sitting quietly, there was a light touch on the floor, (this Dr. Richmond mentions:) when the music commenced it was accomponed by, I may call it dancing on the floor. We called on these spirits to dance while one played. It was done. The touch of each spirit played. It was done. The touch of each swas distinct. When they ceased, a gentle present requested them to commune with him mentally. In a moment, the music recommenced, accompanied by dancing. I remarked that there was the moccason touch; and he told me when they stopped that he had called on the spirit of Terumsch for the Indan war-dance. He then called mentally for a celebrated stage-dancer, and the step was light but different from the Indan's. He then mentally requested the spirit of Paganini to play on one string, which was almost instanta-neously done. The scraping noise on the wall and clapping of hands then came without being called for, and without any one in the room even having an idea of it. The music played by the spirits none of us had ever before heard; and night afternight, when called for, they would repeat the different airs. It was not guitar music; and once only have I known them to use the frets and played guitar I known them to use the free and have guitar music. In playing, the notes are full and loader than I have ever heard them struck by hand. When playing, they appeared to touch the string which the inger-nail. It had that peculiar sound. At times the raps were louder than at others, and once I noticed this particularly, and when the lights I noticed this particularity, and when the lights were blown out, the music commenced, dancing and playing on the guitar. A lady present requested them to come and dance close by her. They did so, and then went to each one in the room. I was sitting in a remote corner with hittle boy when a scraping commenced on the chair the boy set on. The music was also in very load. the boy when a scraping commenced on the chair the boy sat on. The music was playing very load. Being suspicious, I got down on the floor by the boy, and, taking his hand in one of mine, placed my other hand on the chair where I had heard the scraping, and had my hand touched by two fin-The ends of two fingers I felt distinctly a econd time, and twice after four fingers, so slowly that the nails appeared to make an impression or my hand. There were only five others in the room beside the boy and myself, and we kept up a running conversation. I knew by this that the Medium and all were sitting still. Missiles were thrown about the room at different times. W placed a common sewing thimble in the bottom of

a tumbler and they moved the thimble. I have seen and heard a great deal more, the greater part of which has been enumerated by Dr. Richmond. Abercremble gives as a fact that one lobe of the brain has been known to wither and dry up, and yet the person retain all his mental and physical faculties. This would not appear to agree with the theory hid down by Dr. Richmond. His theory is very ingenious, but there are a few of the facts above stated which do not agree with it. I

will recapitulate:
Answers made to questions that neither the medium nor the person asking could give until after inquiry: the music which none of those present had ever heard before; doing things which started all those in the room, they not expecting nor thinking of them. We have often insisted and aid all we could to induce them to play, yet they would persist in doing something else, which shows the volition of a distinct mind

the volition of a distinct mind.

I repeat the question—Can the mind have attributes in full force, and making manifestations without the senses being aware of such action?

The teaching my hand and playing the guitar may be proof of the dawning of new mind, created from the great reservoir of mind, by which mind will be created by mind, without being clogged by the body.
I have used the term "Spirits," for I do not

know what else to call it. I do not attribute incorrect replies to the Devil, as so many do, nor do I think they are accounted for by Dr. Richmond's theory. In the exchange of ideas by the human family, where we have been accustomed from our infinity to use certain sounds called language, there is not one in a hundred that conveys his there is not one in a hundred that conveys his meaning intelligibly at all times; hence the great difficulty in oratory in the adaptation of terms to convey thought so as to give the right impression. If, then, it is so difficult for us, after a life-time spent in acquiring language, to always give the correct impression, how much more difficult it must be for spirits, in view of the imperfection of must be for spirits, in view of the imperieuco of the medium through which they act, to give a cor-rect reply at all times. I offer these few remarks and facts, so that others may compare and draw conclusions.

A. J. Piatt.

'Spiritualism' in Indiana. A gentleman who sends us his name gives

the following account of a case of Spiritual Manifeststion' in his own family :

the following account of a case of 'Spiritual Manifeststion' in his own family:

South Bend, Saturday, April 10, 1852.

A little girl of some ten years old, whose mother (in the far South) gave her fife, with the loss of her own, was adopted into my family, and brought to this country some seven years ago, and is now what is called a "Wiring Medium." The mother of the child was a Cuaker, or Friend; her father was a lawyer, much devoted to his profession—the author of a work called the "North Carolina Justice"—was also a good Latin scholar; he, too, has been dead several years. The little girl, some two months ago, became a "Rapping Medium." The alphabet was next used, indicating, by the answers spelled out, the presence of much intelligence. To this, "writing" succeeded—and both the former modes of communication thereuponcessed. The girl had not learned to write, and could not read manuscript legibly written; the writing presented nearly as great a variety as we had observed in the hands of those with whom we had been acquainted while living—and whose they purported now to be. The mother of this Medium, who professed to be her guardian spirit, was (as above stated) a Quaker, and although on her usrriage she was placed in a different circle of associates, she nevertheless continued invariably to adhere to that form of speech, using "thee" and "thou" to a single person, and expressing the days and months by their numerical designation, as is the custom of that sect; and these peculiarities are still observed in all her communications with us. The father, though a correct English scholar and punctilious orthographist, seems to have forgotten how to spell many of his words correct. By; saying, in reply to a remark on this inaccuracy in spelling, "that it had been so long since he had any use for many of the things he learned on earth that he had

forgotten how to use or apply them correctly." We think however, he has improved in spelling. It now conforms more to the old orthography—dus not so much of the phonographic cast as it had at first.

I have mentioned but two out of perhaps a score of these spiritual correspondents, and will not extend this article by remarking on the peculiarities of any more of them.

Our correspondent appends some speculations on the nature of these 'Mandestations,' for which we have no room. The only additional fact we note in his article is the casual statement that these 'Manifestations,' whatever their source, have become quite common throughout that region.

[Our readers will join us again in welcoming our long afent corre-A COMPLAINT For the Tribune. A Hor noon filled the nutumn sky,

So still the pine forgot to sigh, But breathed out odors graciously Along the slumbering air : Sweet scents of harvest-gathered grain, And heavy fruit that wasps profane, With dead leaves drying on the plain,

Made silence soft and rare. There, underneath an evergreen Whose boughs against the hillside lean, I lingered, wrapt in thoughts screne, Half bordering on sleep; When gently on mine idleness Stole a low marmur, not distress, But monotoned to plaintiveness, Nor sad enough to weep.

And without thought I had a sense Of flowers that live in innocence, Set in far deserts for defense. But die, ah me! alone. Their pale lips breathed for perfume, song, Confiding unto speech their wrong, And, for that I had loved them long-To me they made the moan.

First a pond-lily said, "I die-Who saw me? If a star should lie In snow-flakes, were it far as I ? Self-floated on the lake : But I am withering unsung On the cold waters whence I sprung-What boots it to be fair and young Only for being's sake ?'

A purple orchis by a brook Replied . "I see not from my nook Aught but the summer skies, that look Alike on bud or flower. Now I am fading-who will know,

With grief, that from the earth I go? Who loved me ? Still the ripples flow, And laugh from hour to hour!" And a wild rose complained of death That froze the sweetness of her breath; But more that no clear echo saith

To clearer tones-"Farewell! And all the blossoms joined the plaint Till the just murmur, sad and faint, Made in my car a loud complaint, Yet sweet as chimes a bell. Then I made answer : " Beauty grows For beauty's sake, though no man knows

The hidden place of its repose-It is not vain or waste, Dear flowers! for you the wild birds sing : Shy fawns behold your blossoming, And poets, dreaming, at your spring Of visioned sweetness; taste.

And love that bent the arching sky, Your fair creations satisfy." Then, sliding into day light, I Turned my awakened eyes, And lo! the voice was silent-flowers Stood round me, smiling as the hours, Content enough with sun and showers,-

For The Tribun TO GIULIA, SINGING. Sixo me the song again, and yet again Waken the music as it dies away; Make twillght sadder with it nor refrain While yet these sighing winds bemoan the day.

Who mocked me with their cries?

Make my young heart rejoice, Even the' one truant tear adown my cheek may stray. Cease not thy singing, dearest, for mine eye Feed on thy beauty, and I hear the song As one who looking on the sunset skies Hears over flowery meads the south winds blow, And down the purple hills the flashing waters flow.

Still let that wavering voice

An idle song; I cannot tell the meaning, Yet sing it o'er and o'er, for in its wings It bringeth heavenly things: Dear memories of melodious hours When all earth's weeds were flowers; Desr memories of the loved ones far away Whom yet we hope to greet same happy day; Dear memories of the travelers from Life's shore, Whom we shall greet again, ah! nevermore! Cease, lady! Sing some song that brings again

The golden past, meet for this sunset hour : Some breath of melody not fraught with pain, Some gally tinted flower! Let thy fair hand float o'er the willing keys And all my sorrows case. CLARENCE COOK May. 1862.

THE MISSION OF THE MODERN MUSE. BY C. W. TOLLES. Olympian amours, myths and Titan frays;
Divinely haunted fountains, groves and streams;
The traceried fables, woven in the dreams
Of bay-wreathed poets, who in early days
Strolled chanting to the beggar or the king: [sing.ough rich the classic lere, not these the Muse must

Gay lyric melodies,
L'ke wine-less steeped in laughter, love and mirth;
Nor epic structures, pillar, cornice, frieze,
Encrusted with heraldric blazonries,
That shrine the carnage which has recked the Earth.
Imagination, decked with poerless fame!
Thy silver-chorded lyre, Realities now claim. Nor sentimental strains

Nor sentimental strains
Of maudlin poet—parodies of love—
Whe torture language, poetry, and brains,
To wring out groams expressive of their pains.
The days have past when idle Poets throve
'Neath iron oppression, and amused the times—
From patient anguish wood—with roundelays and
rhymes.

From time-browned tomes of reverend fody culled; Decrepit maxims, robed in guise of laws; Quaint phreses, syllabled by human daws, [Iulled, When Priests and Despots Truth and Progress Form not a stirring, Roundhead Psalmody, The stricken world to rouse—now longing to be free.

The bold and ruthless wrongs,
That stalked the earth in less enlightened times,
Have fied affrighted; but more subtle throngs
Still fetter Earth, though glided be their thongs.
The primal curse is extant in all climes,
Of hopeless labor; Pride, Deceit and Gold
Still subjugate the race, and Man's allegiance hold. Rise, Muse, and take the lyre!

Sweep every string, till cowering nations hear!
Take from thy shrine the sacred vestal fire;
With songs exultant, light the funeral pyre
Of wrongs, whose scepters bow the world in fear!
Then utter peaceful strains o'er vale and hill; [still,
Earth's curses, shrieks and groans—its rage and tamult

Dream not upon the Past,

'Mid memories rusting like the leaves at night,
Nor deem the Future is with blackness cast,
But bannered hopes unfuri to every blast,
From Poesy's unclouded mountain hight.
O'er the dark Present, like the Morning Star,
Thine eye must herald thence the coming light afar. Time has a forward pace, Time has a forward pace,
Though seeming oft in treachery self-involved
With Protean errors, which through every race
Repeat themselves with new, delusive face.
Nor shall the ages be from Earth dissolved,
Till on the final training of the fina

Till on the final stratum of the years,

Neath Heaven's resplendent smile, Time's perf

Nesert, N. J., April 3, 1862.

Tiez bomes ! the homes ! how fair they stand Cut clear against the twilight sky; The glowing tints of parting day

O'er the window-panes, in gorgeous play, Like golden phantoms, fly. The waving trees make music sweet, The clinging vines, embracing, meet The creeping tendrils softly greet, in the hum of the passing lay, It has faded now-yet a boly light

THE WATCH OF THE HOMELESS.

Falls 'round the trollised bowers ; I hear the low and sweet ' good-night' From the infant buds to the flowers. Within the homes how the faces glow In the fire light's hiful shine ; Fend kindred hearts is union grow Where the hopes of Love entwine

The homes ! the homes ! how calm they given In the hush of the midnight hours; The souls within are dreaming now Rapturous sleep o'er the pallid brow Its hallowed mysteries showers, Night bath tones for the dreamer's ear, Which thrill the watching soul with fear Spirits of awe are gathering near-I see. I know, I feel them here!

The shadows of dream and are fitting away, Like clouds from the wind-god's breath; I stand alone in the morning gray, I have waited all night for death. My locks fall damp with chilling dew, And dim my eyes with tears ; Oh, God ! may the homeless ones be few In the rush of thy rolling years.

EMILY P. LESDERNIE For The Weetly This TWO SHADES OF BLACK: OR, PRESTONS SHORTER CATECHISM.

SHAME on the fair Americans—the proud Caucase where is the blush that should suffuse the white, Your skins are fair, your words are fair, your looks to bold and free, But ask your hearts the question, have you fairly date

by me?
Our hue of shon blackness from our Crestor came.
But ye are dyed, and deeply dyed, and doubly dyed in The first deep stain was graven when your ships area

To Freedom's new-born country bore the unreside slave; Each stripe, each chain, each cruelty that helplessly we

Dyed blacker still the hue of guilt that in God's eye ve wore; And do ye strive to purge it? Have ye not enough to de That the sins of your forefathers are visited on you?

Your land is Freedom's dwelling, your air is Freedom's breath—
Alas! to some I wot of, it is the wind of death!
Say, where is your repentance! where is your home Where is your reparation for your fathers' bland

goar disgrace—
Black hearts, black hands, black deeds are yours, ye
proud Caucasian race! Their deeds were dark, but words are weak to me

To close once more the prison door, to forge once mire the chain! the chain!
One free-drawn breath, one glance at heaven, and bai
to bends again!
To tear the husband from the wife, the father from the To bathe in tears the patient face that one short her To take the means of bread and life from desolated

And bear away the twice-enslaved to where "hope never "Alas for human liberty! Alas for human sorrow!" Our day is closing rapidly, and where shall be

Now cry Kossuth and Freedom! Now California gold Now Stocks and Cotton prices! Your sordid hearts as cold—
Cold to the everlasting truth your eyes are blind to see,
Cold to the thought of what we are and what we is
might be.

Go hide your faces, cruel ones! in shades of blacket For Innocence and Mercy soon will scorn the named white.

And doff their robes of purity and sit in sackcloth deep.

And pray offended Justice to avert his wrathful from.

Nor scourge the land with fire and sword, nor planet
destroying breath,

Nor send beside our outraged hearths the messenger

Were ye enslaved, would ye not flee oppression and dis Would ye not help each other, and glorify success?

Are you, indeed, courageous? are you honest? are for true? And have you done to others as they should do to you! Gaze proudly on your lands and gold, great people of the

Then ask your hearts the question, have ye fairly dealt e ve miel t east on former days the sin the And say the wrong was born to you from out the womb of Time : But ye have taken up the load and sown the whirtwise.

seed,
And begally embraced your guilt, by your own act and The first black stain of Slavery from your foreisters But ye are dyed, and deeply dyed, and doubly dyed is LYDIA WINGHESTEL April, 1854.

SUMMER DAYS.

In summer, when the days were long,
We walked together in the wood;
Our heest was light, our step was strong,
Sweet flutterings were there in our blood,
In summer, when the days were long. We strayed from morn till evening came, We gathered flowers, and wove us crowns; We walked 'mid poppies red as flame, Or sat upon the yellow downs, And always wished our life the same.

In summer, when the days were long, We leapt the hedgerow, crost the brook;
And still her voice flowed forth in song,
Or else she read some graceful book,
in summer, when the days were long. And then we sat beneath the trees,

With shadows lessening in the uson; And in the sunlight and the breeze We feasted many a gorgeous June, While larks were singing o'er the leas. In summer, when the days were long,

On dainty chicken, mow white bread, We feasted, with no grace but cong: We pluck d with strawberries, ripe and red, In summer, when the days were long. We loved, and yet we knew it not— For loving seemed like bresthing the For loving seemed like breathing the We found a heaven in every spot, Saw angels, too, in all good men, And dreamt of God in grove and grot.

In summer, when the days are long, Alone I wander, muse alone: I see her not, but that old song Under the fragrant wind is blown, in summer, when the days are long.

Alone I wander in the wood. But one tair spirit hears my sighs; And half I see, so glad and good, The honest daylight of her eyes. That charmed me under earlier skies

In summer, when the days are long, I love her as we loved of old;

My heart is light, my step is strong—
For love brings back those hours of gold,
In summer, when the days are long.

(Louise Lealer.

THE CHANCES OF LIFE .- Among the

The Chances of Life.—Among the interesting facts developed by the recent census, as some in relation to the laws that govern life and don't help are based upon returns from the State of Muyland, and a comparison with previous ones. The calculation it is unnecessary to explain, but the result is table from which we gather the following illustratios: 10,268 infants are born on the same day and ensure upon life simultaneously. Of these, 1,243 never reach the anniversary of their birth, 2,025 commence the second year, but the proportion of deaths still continues so great, that at the end of the third only 8,183, or about the fourth year, the system seems to acquire more strength, and the number of deaths rapidly decreased. It goes on decreasing until twenty-one, the commence ment of maturity and the period of highest health, 7,134 enter upon the activities and responsibilities of hife-more than two-thirds of the original number. Thirty-five come to the meridian of manhood; 6,32 have reached it. Twenty years more, and the runs are thinned. Only 4,727, or less than half of these who externed life fitty-five years ago, are left. And now decidence of the century, and at the age of one hundred as thousand survivors. A scattered few live on to the six years, the drama is ended. The last man is deal six years, the drama is ended. The last man is deal